411 to three meters long, absolutely straight generally, and as well-rounded and smoothly scraped as though polished. Considering the extreme rarity of trees and large bushes in Urundi, the quality of the spear shafts is surprising. No pole-timber for the spears is imported from the neighboring areas. Many spear shafts are family heirlooms which have been bequeathed down to the present day from a time when wood was more plentiful. Others are made from the wood of the cultivated fig tree which yields barkcloth; it grows good straight branches unless it is cut often. Poorer people and children generally have spears with inferior, somewhat bent or knotty shafts. Spear [326] points and sockets are made by special blacksmiths (see p. 77) [316] either from iron mined in Urundi itself or from iron hoes (see [439] p. 83) imported from the Congo (Uvira) or from Usindja. The rest of the work necessary to make a spear is done by each Murundi himself. [Fig. 8 appears here in original text.]

The spear is mainly a weapon used for stabbing or for defense. It is thrown only short distances when one is certain of hitting the target since one cannot risk losing this valuable possession. There are no slings for hurling spears.

516 The Murundi is inseparable from his spear, and the fact that they are always able to lean on the long spear shaft determines the characteristic posture of both the Murundi and the Munjaruanda when they are standing still. He grips the upright shaft with his arm half-raised so that his hand is about the level of his face. Depending on whether the palm of the hand is turned in or out when clutching the spear, the shaft stands vertically either between chest and elbow or along the outside of the elbow, while its end rests on the ground. In both cases the body leans with all its weight against this prop which slants somewhat away from it; at the same time the leg bearing the main weight of the body is fully extended while the leg next to the spear which takes no weight is easily crossed over the other leg at knee-level so that it touches the ground only with the outer edge of the sole (Plate 9b). [34] Less frequently the foot of the leg taking no weight is planted firmly against the leg bearing the main weight, as is done frequently among the Negroes of the Upper Nile and also among the Massai. The composition of lines

[Text continues on page 49]

281 is treated by the method used for making chamois leather. First of all, the hide is stretched tight on the ground with pegs all around the edges. With a knife the hair and the particles of meat and fat still attached to it are scraped off carefully. When the hide is almost dry, the pegs are removed, it is rubbed with fat or butter and then beaten thoroughly, piece by piece, with both hands until it has become smooth and pliable (No. 19, p. 425). Finally the hide is rubbed with a little white residual soil (kaolin) so as to give it a nice appearance. Hides to be used as blankets are treated in the same manner, but the hair is not removed.

326 177 In the field of ironwork the performance of the Barundi is good, even excellent. This is really surprising since reportedly the forging technique was brought to Urundi from the northeast, probably from Kissaka, at the time of King Ruganza of Ruands, i.e., approximately 200 years ago. The art was introduced, it is said, by a legendary person, Kigwe. [412] [411] Van der Burgt writes me that "before that period wooden hoes were used for cultivating the soil, and arrows and spears were made entirely of wood." An old Mutwa told van der Burgt that in his youth he had seen such wooden utensils himself. According to my observations such wooden hoes and weapons do not exist any more. Van der Burgt is mistaken in assuming that 135 the backwardness of the Urundi iron industry can be explained 316 by the fact that there are no iron ore deposits in Urundi (No. 19, 325 p. 250). I found excellent iron (itschjuma) in the form of limonite and specular iron ore in many places. On the other hand, I can confirm that the Barundi do not know how to mine and smelt these local iron ores. In Ruanda I saw smelting furnaces in full operation, but there are none in Urundi. The 326 Barundi blacksmiths only work iron imported from other areas. [439] Some of it is imported in the form of hoes from Usindja (southern part of Lake Victoria) with the help of the Baha and Bassuwi, and some of it is European iron wire which is brought into the country by way of Lake Tanganyika. The Bahutu and Batwa blacksmiths convert this imported iron into the forms of hoes, knives, chopping knives, spear points, arrowheads, arm

325 out with the same instrument. Once on the anvil, the iron is forged with the hammer (injondo), a heavy piece of iron with several edges. It has no wooden handle but is elongated on one end to form a kind of handle so that it may be gripped firmly. The iron is hammered and intermittently made red-hot until it has been purified of all dross. Then it is forged with the 325 hammer into the shape of the desired object. For this purpose 412 any of the following auxiliary tools are used: a thick, rounded pin over whose curved head the glowing piece of iron is hammered into concave shapes, e.g., bells, sleeves for spear points, etc.; a short pointed piece of iron with which simple patterns of dots are engraved in arm rings, chopping knives, and other objects; an old knife to cut pieces of glowing iron in two by using it like a wedge and hitting it with the hammer; a file consisting of a serrated piece of iron with a wooden handle with which any unevenness is rasped off the forged objects after they have cooled down; and finally a few hard, smooth stones for polishing.

[439] I have not been able to ascertain whether the Barundi are familiar with wiredrawing. They use imported European types of iron, copper, or brass wire to wind around their bracelets and knife sheaths.

325 Copper (umurinda) and brass are hardly used at all in 439 Urundi, with the exception of the Tanganyika district where copper and brass have been imported from the Congo (for instance, Katanga) for years and are used for many purposes. In [316] the large interior areas of Urundi no copper ore is mined. The small amount of copper imported from Tanganyika in the form [301] of wire is hammered out cold and used for making simple bracelets, small bells used as dangling ornaments, small pieces of foil used as inlays for the large wooden arm discs, and other things. Both in Urundi and Ruanda the casting of iron in molds is unknown.

316 The industries of Ruanda are very primitive. The country is poor in iron ore, which is hardly to be found except in the Buberuka and Kanage. The Banyarwanda extract it mostly from the Bunyabungu, southwest of Lake Kivu.

[326] They make hoes, spears, billhooks, and rudimentary knives out of it. /55/

285 Basketry is more highly developed, but except for a few small articles made rather artfully by Batutsi women in their leisure time, this industry is not especially remarkable. Workmen and artisans seek to make only what is practical. The making of pottery, as we 323 said before, is almost exclusively the prerogative of the Batwa or the Bayovu, a Muhutu /Bahutu/ clan despised almost as much as the Batwa ethnic group.

462 Women have set tasks as well as men. While they take care of the children, prepare meals, keep the hut orderly and clean, the husband milks the cows and repairs the huts. Furthermore, they are often seen working together in the fields or gathering cereals (1).

1. Grammaire Kirundi /Kirundi Grammar/ by Rev. Fr. Ménard of the White Fathers. Maison-Carrée (Algiers).

What the author says of the Barundi in his preface applies almost in toto to the Banyarwanda. The two lands and the two nations are very much alike. Except for a few small differences, the language is the same.

771 776 From a religious point of view, the Munyarwanda /Banyarwanda/ is extremely superstitious. He acknowledges the existence of a supreme being (Imana), creator of all things, but is not much preoccupied with him in his everyday life because that being does no harm.

769 775 He cares for the ancestral spirits, whom he fears. He believes, indeed, that the spirits of the dead are the authors of the evils that befall him.

322 412 The tools used for this work are the ax (Figs. 29, 30), the bush knife (Fig. 31), the percussion drill, the hollow hatchet in various sizes with diagonal cutting edges, and the rasp for scraping the interior and surface of objects.

325 316 439 Metal Industry. The two types of metalwork in Ruanda are the ordinary blacksmith's art and wire drawing. Iron mining is of no importance; the inhabitants are dependent almost entirely on imported metal. Iron is imported from Busindja and from the Congo state in the form of hoes. I saw a few abandoned mines on Mount Ndisa, and there is some iron in Kissaka. Dr. Kandt (1) even reports a blast furnace with 16 bellows. Bgisha

1. Ibid., p. 360.

is said to be considerably richer in iron, but it seems to me that it chiefly mediates the importation of Congo iron.

326 The smiths form a sort of guild in Nduga. They are all Bahutu, but they belong to different clans even though their occupation is generally hereditary.

Smiths are very much feared throughout the country, although one cannot deny that their trade is regarded with a certain scorn. Among the Bahutu the smiths enjoy their wealth because of an undeniable influence. Women, for example, seem to regard smiths as great cavaliers and men of the world who always drink beer to excess. In general, however, they are regarded as restless spirits and eternal rebels, nor are they especially praised for their honesty. In view of this, they are carefully watched at their work when, as is usually the case, they are furnished with raw materials by the customers. It is said that they filch iron whenever they can and have a very bad reputation in this respect.

[847] Aside from their regular trade, the smiths also practice gynecology, and they are noted for their skill in performing abortions. They also play a prominent part in the cult. The head of the royal smiths is said to have a high position and to play an important role in court ceremonies.